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AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

FROM REV H. H. HINMAN.

Good Hope, Sherbro, Dec 23, 1862.

The printing department of this mission is, I am sure, a very important and economical means of doing good. We print such things as are adapted to the wants of the people, and I am sure they are very generally read. We are now prepared to print in the native languages, and the way is open, as it never has been before, to present the Gospel to the people in language that they can perfectly comprehend, and this too, at but little cost. Our two printer boys do all the work of the paper and book printing, and there is no other cost than paper and ink.

I brought out the manuscript of the Gospel of John in Sherbro, and I know of no reason why we should not commence printing it very shortly, as I suppose we have all the necessary kinds of type, and enough of them, so that we can do it in a slow way.

Jan. 16, 1863.

Last Sabbath morning, a war party came to a town about a mile from here, and took the place, with a considerable quantity of plunder, and many prisoners. Not only all the people were captured to be held as slaves, but strangers and ref-

ugees from the Kiltam who were staying on the island were also taken; some of them from the mission premises, and no property on which they could lay their hands was spared. We were unable to afford protection to any one, and all was excitement and alarm among the native people, though we had no apprehension of danger to ourselves or property. The captives, including women and children, were tied with ropes round their necks, and divided among the captors, and some of them were carried away in their canoes. About 3½ p. m., two armed English boats came over from Bendoo, and intercepted and captured three canoes heavily laden with prisoners and plunder; the war party having them in charge, jumped overboard and escaped into Mangrove island. Immediately on the arrival of the English boats, the war party fled to the bush; but as this part of the island is cut off from the rest by an impassable Mangrove swamp, they found it impossible to escape, and ever since, they have been hunted down and captured by the soldiers and Sierra Leone people. The leader of the war party came to the mission, to ask our protection; he was sent to the English commander, who immediately arrested him, and put him in irons, and he, together with a considerable number of his party, will be sent to Freetown for trial.

JAMAICA.

Emancipation as Observed in Jamaica.

Rev. Loren Thompson, who has been a missionary in Jamaica for eighteen years, writes us with regard to the results of emancipation. His testimony is important and interesting. We make extracts from his letter:

I came to this station (Eliot) when we first arrived in the Island, in the fall of 1844, and here we have remained ever since; and, judging from what I have seen, from the changes for the better that have been going on in my own congregation, to talk about emancipation being a curse, is to talk *stark nonsense*.

We have heard, and with very great joy, of the President's Proclamation of freedom, January 1, 1863. God grant that the monster slavery may be destroyed from off the earth. It will not die without a more desperate struggle than has yet been made. It is too old and deep-rooted to be upturned by common blasts. The American Union has been, and still is impregnated with its virus. The North, as well as the South, will feel the shock of its downfall, and many will mourn as the hope of their gains will be gone.

Some have been afraid that the slaves will rush North. This is a great mistake, unless they are driven away. Give them their liberty, unrestricted, not uncontrolled, and they will remain in the land of their fathers and mothers, and those who have fled North will return South. I venture these remarks from my acquaintance with their love of home. For instance, one of our missionaries, Rev. Mr. Wolcott, bargained for, and purchased an old sugar estate, (Richmond,) where he has established an industrial school. He is anxious to sell the land to the natives, and I have urged the people (of Eliot) to purchase there; but I cannot induce them to do so, for they are waiting for the land on which they were born to come into market. Such is their love of place, and yet the land offered is only a mile and a half distant from Eliot Station, where we reside. I mention this as evidence of the natural desire to remain in one place by the colored man.

The European is a *wanderer*, the Indian is a wanderer, but not the Negro. Give him liberty, for he loves it. Give him fair deal-

ing and an opportunity to try for himself. Let him feel that the flag that floats over him is his flag—that it protects his rights, his property, his liberty and his *home*, where are *his wife and children*—and he asks no more. The boon is so great that revenge can not enter his heart.

American Christians will find when slavery is abolished, that a foreign missionary field is opened before them. Whites and blacks are alike in darkness and must be *enlightened* and saved.

But I must close, wishing you every success in your noble work.

I am yours sincerely,

LOREN THOMPSON.

—Chr. Press.

FROM REV. S. T. WOLCOTT.

Kingston, Jan. 30, 1863.

Our mercantile city has been not a little excited and enlivened, during the week, by the presence of the notorious pirate Capt. Semmes, and his ship *Alabama*. He has left us, but his prisoners of the *Hatteras*, U. S. gunboat, are here. We have (Bros. Thompson, Douglas, and myself) had an interesting day with them and our consul. They are to sail for Key West, on the first of next week. They propose to be on board ship on Sabbath, and Brother Thompson and myself are invited to conduct religious services with them. The town feels disgraced by a cheering (shameful) reception given Captain Semmes, by the merchants of pro-slavery proclivities. The Capt. discoursed of the virtues of slavery, touching, of course, pathetically, on the miseries which have followed emancipation here, when he was most lustily cheered by a rabble populace, trying to live by their wits, hand to mouth sort of people. Great disgust is expressed by many at the proceedings, and even Southern sympathisers confess the thing ill-timed.

I have made considerable inquiry for the means of obtaining satisfactory statistics, in relation to the influence of

emancipation on the general trade, but I find the subject attended with difficulty on account of the changing sources of revenue. Still there is not the least doubt of a large increase of consumption in general merchandise. Living here, as we have done, for the last sixteen years, we can testify to a steady advance, not, perhaps, in the production of one or two staples, but in general production and consumption of all that tends to stimulate and enlarge general trade, and secure the greatest prosperity of a commonwealth. And here, even in the production of sugar and coffee, Custom House returns do not furnish the commercial world with the whole truth. The *people* now are *consumers* as well as *producers*.

CANADA MISSION.

Rev. Mr. Chambers wrote us, a short time since, from London, Canada West, that he had just closed a protracted meeting there, in which three persons professed conversion to God, and a number more were deeply convicted of sin.

He thinks that since the President's proclamation of freedom, there is an increasingly bitter feeling against the colored people in Canada. "It seems (he says,) as though four-fifths of the people were in favor of the South." They seem to apprehend, as a result of the present conflict in this country, that there will be a general irruption of the negroes into Canada. As if to forestal this, the people generally refuse to give the colored people work, and renewed efforts are being made to exclude them from the privileges of the common schools, even where they have for years past been freely admitted.

MICHIGAN.

FROM REV. G. N. SMITH.

Northport, Jan. 9, 1863.

You will be glad to learn, that in accordance with an arrangement made sometime since, a meeting was held in Benzonía, on the first of January, for the purpose of organizing a Cong. Association, the preliminary arrangements hav-

ing been made the day previous. Six Congregational Ministers adopted a constitution and Articles of Faith, and resolved themselves into an Association.

But one church (Benzonia) was represented by its delegate. We examined and ordained Brother Vetter. After the ordination, the sacrament of the Lord's Supper was administered—it was a delightful season. Four of these brethren came in the past fall—brothers McLain, Crumb, Warren, and Vetter; three were here before, viz: your missionary, Brother Thompson, and Brother Bailey. Our extreme fields of labor are about 140 miles distant; mine on the North, Brother Vetter's on the Southern extreme. Both he and I had to ride, on horse-back, two full days, to reach the meeting—also to get home—but we felt it was good to be there; we were paid.

The body is called The Grand Traverse Congregational Association. It is intended to combine the ministry and churches. Within its bounds there are now but two organized Congregational Churches, besides our Mission Church. It is expected there will be three more organized in a short time. This will make six, in all, and we hope that the seventh will soon follow, and that this wilderness will blossom as the rose.

SANDWICH ISLANDS.

Makawao, Maui, Jan. 1st. 1863.

Readers of the *Am. Missionary*:

My Dear Friends:—Allow me to salute you this morning, in the Savior's name, and wish each of you, "A happy New Year," as an expression of my earnest prayer in behalf of every one of you; 1. That you may, during the year, "grow in grace," and in the knowledge and love of our precious Savior: * * 2. That you may see the speedy removal, this very year, if it be God's will, of all the obstacles to the permanent peace and prosperity of our beloved country. * *

While I have lamented a contest so bloody as is now being waged with the rebels of the South, and while I mourn that multitudes are falling daily on the battle-fields, or in

our hospitals, it has been my prayer, and is still, that peace may not be purchased by a compromise with sin, especially with the sin of slavery. It seems to be admitted that this is the *real*, the *sole* cause of the rebellion; and that if our country shall perish in this struggle, chattel slavery will be the destroyer. This, then, is the great obstacle to the restoration of peace. He who made of one blood all the nations, and who gave his son to die for all, without distinction of race, complexion, or blood, cannot but loathe, and hate, and punish the gross *injustice*, and *cruelty*, and *meanness*, which characterizes slavery. In the United States the sin is national, the iniquity is framed by law, and national repentance alone can turn away the fierce anger of God from our guilty land. . . Would not a timely repentance such as God requires, have caused him to crown your arms with victory, so that the rebellion should have long ere this been destroyed, root and branch! How little exhortation, addressed to rulers to "rend their hearts, not their garments," is seen even in the leading religious newspapers of the North and West. *Repentance* must be exercised, or *ruin* is reserved for the nation. Oh! that the cry which once went up from guilty and doomed Ninevah, might ascend from the heart of our nation, coupled with the exhortation, "Let them turn every one from his evil way, and from the violence of their hands." "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not!" May I not then, dear friends, when praying for you "a happy new year," earnestly desire that you may see the speedy removal of every obstacle to the firm establishment of peace, on the basis of righteousness, in our now guilty, distracted, and suffering country, especially that you may see the destruction of the monster slavery, and our country cleansed from this foul blot!

3. I pray also, *that you may see more of the salvation of God than in any former year, may see greater displays of his grace and glory in our own, and other lands.*

Every good man, every believer in God and in the promises of his word, daily beseeches him to let his kingdom come, to cause his will to be done on earth as it is done in heaven. At present it is not so. In the most

enlightened lands on earth, in countries where the Bible is printed by millions, and where multitudes can, and do read it, the great majority are living in opposition to His will who is their Sovereign; are impenitent, proud, selfish, prayerless, unbelieving, neglecters of the great salvation. Not a few are living in open contempt of the authority of the great Law-giver. The kingdom of God cannot be said to have come in the sense of the Savior's petition. His will is not done. And then in lands unenlightened by the rays of the sun of righteousness, the kingdom of God has not begun to be set up, His will is not even known, much less obeyed. How affecting the thought that at this late day, after so many thousand years have run their rounds since God began to set up his kingdom on earth, began to reveal his will to men, *that kingdom* has come but partially in the most favored portions of the earth, *that will* has been obeyed, by few, even in countries properly Christian, while in most of the continents and islands He is not not even known. How should the heart of every Christian bleed in compassion, when he looks at the dark places of the earth, now filled with the habitations of cruelty. When he sees how God is dishonored by the errors and sins of men in Christian countries. But for the promises of the Bible we might despond, might say the world can never be converted to God, His kingdom can never come, His will can never be done on earth as it is in heaven. This poor, polluted world must sink by its own weight, and utterly perish. But blessed be God. His promise is pledged that "the earth shall be filled with the knowledge and glory of the Lord, that "all flesh shall see the salvation of God." With my eye on these promises of the Bible, and believing as I do, that "he is faithful who hath promised," well may I say, God grant that you may see more of his salvation during the year on which we are entering, than during any previous year of your life. May you witness the triumph of bliss, grace and glory in our beloved country; witness the outpouring of his spirit, and the conversion of sinners, the upbuilding of the precious kingdom of Christ in all the length and breadth of our now distracted, bleeding land. May you witness a greatly increased interest among the follow-

ers of the Lord Jesus Christ, in the blessed work of making him known to the benighted heathen. You know, dear friends, that these your fellowmen are perishing for lack of vision, and that there is no remedy for them, but in the precious gospel of Jesus, no name but His under heaven, given among men whereby they can be saved. O! then, hasten to the rescue of these perishing men. Do all in your power to save from utter ruin, those for whom Christ died, and thus fulfil His joy in the speedy conversion of an apostate world.

In the labors of the precious gospel. I remain your affectionate brother.

J. S. GREEN.

English Church Missionary Society.

YORUBA MISSION.—The Committee of the Church Missionary Society has issued a call for special prayer in behalf of the missionaries and Christians, and the people generally of Abbeokuta, West Africa. They say:

The circumstances of our mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

Bahadung, King of Dahomey, captured in March last, Ishagga, a Yoruba town, lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, among the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual "customs."

Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste, as they had Ishagga.

Compared with 1851, the position of Abbeokuta at the present time is an isolated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east; nay, more, the unhappy refusal of the king and chiefs to receive a British consul, has separated it from the advice and aid of the British authorities on the coast.

Yet let it be remembered that we have now, in this endangered city, the following valuable missionaries, with the wives and children of some of them: the Rev. H. Town-

send, the Rev. G. F. Buhler, the Rev. J. B. Wood; also the native clergyman, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison, and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with 1,500 native Christians, of whom 500 are communicants.

Are these valuable? Oh, how much so! Shall they be delivered up, without an effort, to the cruelties of Dahomey. This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

[From the Times, Eng.]

Sierra Leone.

The Colonial "Blue Book," recently issued, comprises reports from our settlements on the west coast of Africa.

From Sierra Leone we learn that the census taken in 1860, found a population of 41,624, with 11,418 dwellings; 15,782 of the population were liberated Africans, and 22,593 had been born within the limits of the colony. Of the whole population only 3,351 remained Pagans, and only 1,734 were Mahomedans; 15,180 were Methodists, and 12,954 Episcopalians. 11,016 children were taught in the schools in the year. The Governor reports that the customs receipts have increased to £20,000, and that the internal trade of the country is steadily growing, owing partly to the number of small native traders who have started in business of late years, and partly to facilities afforded by credit being given for import duties. British protection supplies a stimulus to native improvement and enterprise, and the population are rapidly learning the general customs of civilized society, engaging in commercial transactions with surprising diligence and avidity, submitting on the one hand to the various necessary imposts, and on the other gladly reaping the benefits of enlarged communication, and in many instances amassing wealth, enabling them to vie with European enterprise. Sierra Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching.

The Republic Needs Christ.

The Church of the living God, in her own voluntary membership and spiritual vitality, asks not, and would even shun the patronage, and livery, and hire of the state. Permeating and interpenetrating the membership and citizenship of the state, she is yet, in her laws, spirit and consistency distinct. She is, in some sense, alien to all civil rule. She has "another King, one Jesus." But, on the other hand, the state needs a morality. She cannot, as a republic, with any consistency,

cy, refuse to recognize the morality which the majority of her citizens consider as the true and the divine. That morality, in the Christian system, is a portion—a vital portion indeed—but not the entirety of the Christian religion. The state, as a state, takes for its secular uses the morality; but is compelled also in the oath, the rest-day, and the marriage contract, to give a distinct nod of recognition to religion, as furnishing the requisite sanctions of this morality. But while the state in mass, stops short with the morality, the several citizens of the State, in their individual immortality, and in their accountability beyond the bounds of this world, have larger and more lasting wants than the collective state; they need personally, and of free conviction, to adopt the religion. And without a large, active, prayerful, and resolute body of such citizens, so holding individually the religion, the morality of the state will not be kept in working order. The state may indeed have no conscience of her own; but unless her citizens many of them keep a conscience, she is lost. Christ does not need the republic, but the republic needs Christ, as the base and bond of her morality, without which she cannot shape or keep her political life. And every man, woman, and child in the republic needs Christ, as the Ruler, owner and Redeemer of the soul for both worlds, and for all days, here and beyond. And He, the Thrice-Blessed, invites them to his salvation.—*Rev. Dr. Wm. R. Williams.*

Facts about Emancipation.

Czar Alexander, of Russia, has commenced his beneficent plan for the freedom of 40,000,000 serfs, recognizing at once their humanity, and, by successive steps, lifting off their burthens, until, in a few years, the last vestige of serfdom will disappear.

With a wisdom rare indeed in such high places, he says: "The change must come, and it is better for it to come from *above* than from *beneath*." A noble foresight, preventing insurrection by a large act of kindly wisdom which shall raise up these millions to freedom.

We get already a few of the first fruits. The Government of Toulou, which had ten schools, with 256 pupils, now has 1,123 schools, with 15,387 pupils.

Simbirsk, in 18 months, rose from 20 schools, with 277 pupils, to 375 schools, with 4,192 pupils; and in Podolla, in the same time, the pupils increased from 306 to 30,000.

Shall the Republican Lincoln, in this hour of peril, be less wise and strong than the Au-

ocrat Alexander? Shall America fall in the rear of Russia?

In our own district of Columbia, within a year, over 2,000 slaves have been freed. Where are the thefts, and riot, and rapine, fearfully foretold by some? The change works well; the freed men and women work at wages for their former owners, or for others, and thus begins the solution of that question: "What shall we do with the negro?"

Would that emancipation with us were to be universal and immediate. That were surest, wisest, and the best guarantee of peace and safety, because it would be the broadest recognition of the divine law of justice. But let us help on such steps as are taken, hoping they may seal the doom of a giant wrong, and open a pathway to a higher future for our country.—*Friend's Review.*

* The Proclamation ratified in St. Louis.

A large and enthusiastic meeting was held in St. Louis to ratify the President's proclamation.

Resolutions were adopted declaring that slavery was the sole impelling cause, and has been and is now the life of the present rebellion; that the attempt to destroy the government is a crime which, for cruelty and perfect infamy, no language can fully characterize; that the American nation is solemnly bound to prevent that crime, at whatever cost of blood and treasure, and, if necessary thereto, to destroy the whole mass of those attempting its perpetration; expressing the belief that all effort at conciliation or arrangement is utterly futile, and that the country can only be saved by the prosecution of the war in every form, and to every extreme, known to civilization, until the last vestige of rebel power is swept from the soil of America; that slavery, by its own murderous act in attempting to destroy the government, has absolved the American government and people from all obligations to preserve and protect it in the regions where rebellion exists; that, profoundly possessed with the belief that the destruction of slavery is indispensable to the salvation of our free institutions, and, finally, that the President's proclamation of the 1st of January was a legitimate exercise of power vested in him as commander-in-chief of the army and navy, was imperatively demanded by the public exigency, and may be expected to eventuate in the overthrow of the rebellion.

We do, without qualification or reserve, approve and applaud the issuing of that proclamation, and do call upon every patriotic citizen of the United States, whatever may have been his previous views of the expedien-

cy of such an act, to accept it loyally as a thing accomplished, and to rally to the support of the President in this great and vital blow at the only intestine foe that has ever dared to assail American free institutions.—*Missouri paper.*

Slaves once Emancipated cannot be re-enslaved.

ST. LOUIS, Mo., Jan. 29.—In the case of Benjamin Williams, a black man, indicted for grand larceny before a Criminal Court, the question, whether he was a freemen or slave at the time of the larceny—the 6th of January—was argued at length, the penalty in the former case being incarceration, and in the latter corporeal punishment. Evidence was elicited proving that he was born a slave in the Mississippi, but previous to his arrival in this State—two or three months ago—he was the property of Major Wilkinson, of Arkansas, who at the time was a prisoner in the hands of the Union forces. Judge Clover has just given an elaborate decision, declaring the said prisoner a free man by virtue of the President's Proclamation, and being once free, he is forever free, the Judge knowing no power or law by which a man, being once emancipated, can be again enslaved.

SOUTHERN IDEAS OF FREEDOM.—The leading editorial in the *Southern Presbyterian* of December 4, 1862, has for its title, "Subjugation, and by Yankees." We quote two sentences from the article: "The race that peopled the States of the South, have, in God's wise providence, been entrusted for ages with the control of a subject race. They have, therefore, been always the freest of all the free English people." We would be pleased to know the force of the "therefore," in the latter sentence. We have not been accustomed to suppose that the liberty of the white man was at all dependent on the enslavement of the black man. And if Providence should be pleased to vacate this trust, and order the emancipation of the subject race, would "the freest of all the free English people" be any the less free?—*Presbyterian.*

LONGING FOR THE SALVATION OF SOULS.—It has been remarked of the godly ALLEINE, that he was "infinitely, insatiably greedy of the conversion of souls." Matthew Henry was accustomed to say, "to win a single soul from Satan to Christ would afford me greater joy than to possess a mountain of silver and gold." And Samuel Rutherford told his people, "my witness is above, that your heaven would be two heavens to me, and the salvation of you all, as two salvations to me." Oh, that all Christ's ambassadors had the devout, fervent aspirations of these excellent men! Then would sheaves of grace and glory be largely multiplied.

ANSWER TO PRAYER.

There are numerous instances recorded in Scripture, in which severe afflictions, or threatened judgments, have been withheld in answer to prayer. The following extract from a sermon on prayer by President Dwight, has been often quoted as an example in modern times. It will be read with interest now.

"I am bound as an inhabitant of New England solemnly to declare, that were there no other instances to be found in any other country, the blessings communicated to this would furnish ample satisfaction concerning this subject [answer to prayer] to every sober, much more to every pious man. Among these, the destruction of the French armament, under the Duke D'Anville, in the year 1746, ought to be remembered with gratitude and admiration by every inhabitant of this country. This fleet consisted of forty ships of war: was destined for the destruction of New England; was of sufficient force to render that destruction, in the ordinary progress of things, certain; sailed from Chebuoto in Nova Scotia for this purpose; and, on the night following a general fast throughout New England, was entirely destroyed by a terrible tempest. Impious men, who regard not the work of the Lord, nor the operation of his hands, and who for that reason are finally destroyed, may refuse to give God the glory of this most merciful interposition. But our ancestors had, and it is to be hoped that their descendants ever will have, both piety and good sense sufficient to ascribe to Jehovah the greatness and the power, and the victory, and the majesty; and to bless the Lord God of Israel forever and ever."

How Knox Prayed.

During the troublous times of Scotland, when the popish court and aristocracy were arming themselves to suppress the Reformation in that land, and the cause of Protestant Christianity was in imminent peril, late on a certain night, John Knox was seen to leave his study, and to pass from the house down into an enclosure to the rear of it. He was followed by a friend; when after a few moments of silence, his voice was heard as if in prayer. In another

moment the accents deepened into intelligible words, and the earnest petition went up from his struggling soul to heaven, "O Lord, give me Scotland, or I die!" Then a pause of hushed stillness, when again the petition broke forth, "O Lord, give me Scotland, or I die!" Once more all was voiceless and noiseless, when with a yet more intense pathos, the thrice-repeated intercession struggled forth, "O Lord, give me Scotland, or I die!" And God gave him Scotland, in spite of Mary and her Cardinal Beaton; a land and a Church of noble Christian loyalty to Christ and his crown. How could it be otherwise?—" *Family Treasury*."

Do you Pray.

David did. His circumstances were indeed unfavorable. A crown was upon his head. The care of a kingdom pressed him. He might have said, "I have no time." But he prayed. He prayed much. Prayer formed one of his most influential habits. What proofs and illustrations abound in those wonderful writings, the Psalms! How touching, earnest, often sunlime, were his cries unto God!

Daniel did. He was indeed a statesman and courtier. He lived in the midst of idolaters. To them his religion was offensive. The king bade him not to pray unto the Lord. If he did, it was at mortal peril. The great men of Babylon conspired to make this very thing the means of his ruin. Still he prayed. He did it, not ostentatiously, but without concealment. His religious principle was stronger than his fear of men. "Three times a day he kneeled, and prayed, and gave thanks before his God, as aforetime."

St. Paul did. It was the first pulse and expression of his new life in Christ. "Behold he prayeth!" said the Spirit. The fact was the surpassing but conclusive proof of his spiritual change. From being Saul the persecutor, it was thus shown he had become Paul the saint. However, after that event, his life was one of prayer, as well as heroic labor; of prayer for himself, for his countrymen, for the Gentile world, for the blood-bought Church. Holier, more intense, sublimer aspirations probably never ascended from a soul on this side of heaven.

Our Lord Jesus Christ did. This is a most impressive truth. It ought to be pondered by all who do not pray. The Saviour was perfect. He was divine. He had no sins to be forgiven. There were in him no evil passions to be subdued. He was subject to no temptation that he could not resist. He was assailed by no enemy whom he could not conquer. He had life in himself. He had creative power. He had infinite merit. But he prayed. He prayed earnestly, and with his disciples.

Cold mountains and the midnight air
Witnessed the fervor of his prayer.

Yes; David, Daniel, St. Paul, our Lord Jesus Christ, all prayed. The prophets and the saints were men of prayer. Even God, made man, prayed for you. Do you pray?—*Ch. Advocate and Journal*.

Principle Commands Respect.

Dr. Goodell states that during his missionary journey to Aleppo, he and his companions were obliged to spend a night at a Turkish *cafe*, where they were surrounded by a noisy set of natives. In the morning when the question arose whether it was best to have prayers together, Dr. Goodell said that a Mussulman never hesitated to say his prayers in public, and why should they? He accordingly opened his Bible, read a chapter, and knelt down to pray. He had hardly begun, when he noticed that the Turks had ceased their talking, and were intensely watching their proceedings. He at once passed from the English to the Turkish language, in which he continued his prayer, till when he closed, his "Amen" was echoed from the Mussulmans on all sides of the *cafe*. When they rose from their knees, the Turks clustered around them, and inquired who and what they were.

"Are you Protestants?" said they.

Yankee-like, Dr. Goodell asked, "What are Protestants?"

"Those who do not tell lies," said one.

"Those who do not cheat," said another.

"Those who believe only in the Bible, and try to live as it tells them," said another.

"Yes," said Dr. Goodell, "we are Protestants."—*Moravian*.

KENTUCKY.

FROM REV. S. G. WRIGHT.

Columbus.

I am much interested in the religious history of the freed people. Last Sabbath I met a number, to whom I read and explained a part of the 4th chap. 2 Cor., and the first verse of the 5th chap. All were much interested, all were ready to speak out and declare that their own experience corresponded exactly with what Paul says of himself. "we are perplexed, said one, but *not in despair*: all our troubles have not yet separated us from our hopes of a better world to come; we have faith in God yet." As I read the 1st verse of the 5th chapter, a woman spoke out with surprise and joy, "why, said she, I have known that God has prepared for me a house eternal in the heavens, because many years ago, when suffering much because I was sold away from a comfortable home, and put into an old rickety house with no floor, all dirt, one day as I was praying to the Lord about my troubles, the blessed words were sounded in my heart like a bell, '*you have a house not made with hands, eternal in the heavens.*' I believed it, and all my sorrow left me, but I never knew until this moment, that the same thing was in the Bible."

Feb. 10th, 1863.

Their minds must be cultivated, they must have more correct views of government, and above all, and more than all, they must be far better instructed in Bible doctrines than heretofore. I find they entertain vague and all but heathenish ideas on some important doctrines of the Scriptures.

Their progress upwards from the present degraded state, will be slow and tedious, unless very special efforts are made by us all to enlighten their minds, and cultivate the heart.

The history of the "contrabands" of this place, shows us plainly what a difference

even a little intelligence makes in their condition.

I find, on becoming more acquainted with them, that all who have been drawn back into slavery, were of that class who have had the least instruction, probably not one could read. * * * They have been cruelly neglected, and a set of ungodly unprincipled officers appointed to take charge of them: the consequence was, they fell a ready prey to the slave-catcher. On the contrary, those who have been better instructed in points necessary to their happy freedom, are all here, and they declare that they would sooner be sunk in the Mississippi River, than go back into slavery.

Those who are here, (about 500 probably,) are now comparatively comfortable; many have found good places to labor, while many carry on a little business for themselves, others do little jobs, and thus with what I do for them, in the way of furnishing a garment now and then, get along without much suffering. Many are sick, for these I do much more, otherwise their sufferings would be great. I have a meeting for preaching every Sabbath, in the Presb. church. In this, all appear much interested. I continue to find very many noble christian men among the "contrabands." Their experience of the power of the gospel is manifest.

MEMPHIS, TENN.

Mr. Wright wrote from Memphis, March 5; at which place he requests all his correspondents to address him. He says:—

"I find that the men connected with the control of the "contrabands" here, are christian men; at Columbus, Ky., the case was very different.

. . . I shall greatly enjoy the change."

We are happy to acknowledge the receipt of a letter from Rev. John Eaton, "Chaplain of the 27th O., and Gen'l Supt. of contrabands for the Dept. of Tennessee." He says,

"As this organization (the "contraband department,") goes on and becomes perfected, the best possible opportunities will be afforded for missionary labor at the different camps.

"I am instructed by General Grant to afford every facility in my power for benevolent efforts among the people."

American Missionary

NEW-YORK, APRIL, 1863.

SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

THE FIELD ENLARGING.

The efforts that have been made for the relief and improvement of the Freedmen, have been much favored of God; and the capacity and readiness of the people to improve the benefits offered to them have been established, yet the work is but just begun, and the field is widening daily.

Large numbers of Christians, who appear to be moved of the Lord, offer themselves to go as missionaries and teachers to the freedmen. The number of applicants is greater than our ability to sustain them, but we are pressing onward in the work, confiding in God, and looking to his people to furnish the means to sustain it.

A large school established by Mr. Oliver, at Portsmouth, Virginia has been supplied with teachers. Rev. Mr. Greely, who has taught some in the school, has taken charge of the Methodist colored church there; their building will hold seven hundred persons, and is overflowing on the Sabbath. Miss Smith, from Philadelphia, has commenced teaching at Gale Farm near Norfolk. All that part of Eastern Virginia, within control of our armies, is opening for the establishment of missions and schools.

Rev. Isaac Cross has been appointed a missionary among the freedmen at Washington, D. C. and vicinity.

Our missions in South Carolina, as may be seen in reports of missionaries and teachers, are increasing in interest and usefulness.

In the Southwest, Rev. S. G. Wright has removed from Columbus, Ky., to Memphis, Tenn. Rev. Edward S. Pierce and wife from Chicago, have reached Memphis on their way as missionaries to Corinth, Mississippi. Miss Humphrey's labors at Memphis, as a missionary teacher have been very successful.

Rev. A. D. Olds has been appointed a missionary to the freedmen at Cairo, Ill.; Rev. Mr. Perkins, our former missionary there, having accepted an appointment as an army chaplain at Corinth.

We are under great obligations to Rev. W. W. Patton, Chicago, who at our solicitation visited St. Louis, Mo., to prepare the way for missionary efforts among the freedmen there. He was cordially welcomed by prominent clergymen and others, and we believe a permanent interest will be created in St. Louis, and a vast field of labor be opened in the State. Rev. George Candee (from our Kentucky Mission), and Mr. J. L. Richardson of Pennsylvania have entered that field. A "Ladies' Contraband Relief Society" had been previously formed at St. Louis, the members of which will rejoice in our work.

We have an urgent call for teachers for 3,000 freedmen near Vicksburg, Miss.

DEVISE LIBERAL THINGS.

In view of the wonderful operations of the Divine power for the deliverance of millions of the oppressed, it seems evident that the "highway of the Lord" is opening in the desert, and "from the place of dragons," his redeemed are coming forth, to be met by those who shall bring to them, the knowledge of letters, and salvation.

The friends of Christ and humanity will cheerfully pay HUNDREDS of MILLIONS of dollars, as a tax to the Government to put down the Rebellion; will they not also voluntarily tax themselves to an amount that in the aggregate will yield A MILLION of dollars to the various purposes embraced by this and other associations for the freedmen? This amount is called for by the exigencies of that people and the Country, and we believe that such an offering would secure the blessing of the God of the oppressed upon the benevolent donors, and upon the whole Nation.

I WAS "NAKED AND YE CLOTHED ME."

"In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Letters from our missionaries, South and West, speak gratefully of the good accomplished for the freedmen, by contributions of clothing. Tens of thousands have been made comfortable thereby, while their hearts have

been gladdened by these manifestations of benevolent interest in their behalf.

There are, however, other thousands, in numbers continually increasing, whose destitutions and sufferings would move the hearts of all Christians, could they but witness them; and we doubt not there are thousands of Christians and philanthropists who will rejoice at the opportunity of supplying these wants, and alleviating these sufferings.

To such friends we would say, send as soon as you can, supplies of blankets, quilts, dresses, under clothing, children's clothing, shirts, stockings, shoes, pantaloons, coats, hats and caps, and strong serviceable cloths of any kind.

The greatest present necessity seems to be in the West and Southwest, and our western friends may send their contributions to either of the following persons, or places, just as may be most convenient for the donors. To "Freedmen's Aid Commission," care of Levi Coffin, corner of Broadway and Franklin street, Cincinnati, Ohio.

To Sheldon, Mellen & Co., Cleveland, O.

To "Contraband Relief Society," care of Partridge & Co., St. Louis.

Or, to W. E. Whiting, 61 John St., New York.

If persons forwarding packages will put on each one, some distinguishing mark, and report the same to the person to whose care it is sent, and give him also, a list of the contents of each package, they may have the satisfaction of knowing that their contribution is received, and may learn what disposal was made of it.

A little effort on the part of some one in each town, would secure the most gratifying results.

FROM CAPT. C. B. WILDER.

"SUPT. OF CONTRABANDS."

Fortress Monroe, March. 12, 1863.

Dear Brother.

The last month has developed more of the right hand of the Most High in this Department, favoring the colored refugees ("freedmen") than any previous six months.

Our Schools are increasing and doing

well. Meetings are large and many of them deeply interesting, the Spirit is subduing souls, savingly, we trust and believe.

Through the generosity of friends (awakened to a very considerable extent through you and your publications,) we have received very large supplies of new and second hand clothing, cloth, shoes &c., so that we have been enabled to meet the most pressing demands about us, and supply in part at least, the thousands in camp Hamilton, Hampton, Craney Island, Norfolk, Portsmouth, Suffolk and other places, so that with what we get from the government, we are literally feeding the hungry, and clothing the naked. We have but few calls now, except from the sick, infirm and dependent women and children, and new arrivals of refugees. These classes are so numerous and constantly increasing that there seems to be no end to their necessities. Thanks be to God that there are so many true friends willing to aid such until the doom of slavery and the year of Jubilee shall meet, slavery to be crushed and liberty to be universal. Our Quaker friends, true to their professions and faith, have done much for us, not only by liberal, but by good contributions. The Government has received "aid and comfort" in so many ways from the contrabands, (as they are called) that it is willing to recognize them as "a power on earth" and is beginning to treat them accordingly. Already the Government has taken possession, by order of Maj. Gen. Dix, of several rebel plantations and given them over to the occupancy of these refugees, under suitable regulations.

The means of cultivating them have been furnished in part by the Government, but mostly by donations from the New York and Boston Freedmen's Associations and other sources. Without this aid we could do but very little with the plantations, for the want of farming implements, teams, seeds, &c. With

these helps, a new door is opened to the poor fugitives, and they seem delighted with the prospect. This is restoring them to their former avocations, not, as heretofore, associated with a peck of corn a week, and the rawhide, but with fare as good as our soldiers get, and in the place of the slave-driver and his implements of torture, a kind and friendly manager, with the assurance that, if faithful and diligent, they shall have a fair share of the products of their own labor. This has already proved sufficient to test favorably their ready and willing application to constant toil, and hundreds are flocking in and pressing their claims for places; so that, instead of occupying ten or twelve plantations, as we first proposed, probably fifty will not be more than we shall need, containing from 100 to 1,000 acres each. Cotton, sweet and Irish potatoes, corn, and garden vegetables, will be the principle articles relied on for crops, and if the season favors, we expect to have large quantities of cotton and sweet potatoes, for export, besides an ample supply for home consumption. Yours truly, C. B. WILDER.

FROM REV. J. M. ROY.

(Formerly Sec. of our Western Agency.)

Chicago, Feb. 13, 1863.

How wonderfully has God led the Association along through storm and scorn, until now it stands in the forefront of the great battle of Freedom, frowning upon the barbarism of slavery, itself the observed of all observers. Your history, your associations, your aptitudes, all fit you for the work of carrying the Gospel to the freedmen. Moreover, your self-adjusting machinery is adapted to the work—missionaries, or teachers, or superintendants—according to the needs of the people—you can send. This is the right way to begin the work. So Moses began, with the process of education, political, intellectual, religious. God is turning the hearts of the people toward those whom they have despised;

and so the character of our punishment reveals the nature of our crime; we are led to think of our brother Joseph. How wonderful this operation of conscience.

May the Lord strengthen and encourage you in this great and glorious work.

Fraternally yours,

J. E. ROY.

HOME MISSIONS.

IOWA.

FROM REV. J. CROSS.

College Springs, Page Co. March 2, 1863.

My field of labor is an arduous one, not only from the extent of my circuit, and the various forms of error prevalent in matters of religious opinion, but from the depth of treason, which is becoming more developed, where we had supposed, it would not dare publicly to show itself. At one of my recent appointments, in the northern part of this county, about a dozen persons left the house, because I prayed for the blessing of God on the Administration; and particularly in carrying out the President's proclamation of freedom. The copperheads are rampant throughout this part of the State, and are secretly arming themselves for some deeds of desperation, with all the facilities which the K. G. C's. can furnish. About three miles from this place, is a man, who has been in the rebel army, and has scarce dared to show himself at home, for nearly two years; who has recently returned, says he has been taken prisoner and paroled, and now publicly boasts that he has killed 15 Union men, has taken their money, has plenty of greenbacks, etc,

How long, O! how long, shall the wicked triumph; and the workers of iniquity boast themselves? May the Lord save us, for vain is the help of man. His peculiar providence has assigned me this terrific moral battle-field, of labor, and of danger; and though feebly sustained, I cannot leave it.

FROM A MISSIONARY IN KANSAS.

There are indications, of late, that the spirit of God is operating upon the hearts of the people. Some persons are now quite regularly found in the sanctuary, upon the Sabbath, who have, hitherto, been among the neglecters of public worship.

A week ago last Sabbath, an interesting and affecting circumstance occurred, which greatly encouraged the hearts of those who are praying for the perpetuity of Zion. A middle-aged man residing in the vicinity, a man of considerable intelligence, but, for years past, an entire neglecter of public worship, a sceptic, a Sabbath-breaker, and profane, arose, without any public invitation being given, made confession of his wicked life, expressed his determination to become a Christian, and asked the prayers of Christians in his behalf. He was awakened by a reproof from his little boy, some six or seven years old. I visited him a day or two after, and found him very free and anxious for religious conversation, fully decided to live a new life, apparently trusting in Christ for salvation. This fact, with the others I have named, leads us to "thank God and take courage."

MISSOURI.

FROM REV. S. BLANCHARD.

Oregon, Holt Co. Feb. 26, 1863.

Since I last wrote you, I have lectured several times, in this and Atchison County, upon the subject of Emancipation, and have just received, by mail, an invitation to speak upon the same subject, to the people of Quitman, Nodaway Co.

To show how rapidly and thoroughly the sentiments of the people have changed I will subjoin the following resolutions, which were passed, Feb. 21, by a convention of the loyal citizens of this county.

"Whereas, The President of the United States, in the lawful exercise of his authority as Commander-in-Chief of the

military forces of the nation, did, on the first day of January last, issue his Proclamation of freedom to the slaves in all those States, and parts of States, at that time in a condition of insurrection against the Government of the United States,

"Therefore, in order to give utterance to the sentiments of this convention of the loyal citizens of Holt County, Missouri, upon said measure, be it

"*Resolved*, That we consider that the President, in uttering said Proclamation, in no measure exceeded his authority as Commander-in-Chief of the Army and Navy of the Nation.

"*Resolved*, That we consider that the emergency of the times, arising from this wanton, causeless and wicked rebellion of the slave power of the South, demanded such a measure, and that we consider the policy of the aforesaid Proclamation as eminently fit, necessary and just.

"*Resolved*, That we do hereby pledge ourselves to sustain the Government in carrying out this Proclamation, and in all other just and necessary measures for the crushing of the slaveholders rebellion, so far as it may be in our power, and to the full extent of our ability, our fortunes, and our lives, if necessary.

"*Resolved*, in the language of a meeting of the brave soldiers of Illinois, assembled at Nashville, Tennessee, "We are the friends of the Government and *it* friends, and the enemies of its opposers and *their* friends, whether North or South."

"*Resolved*, That we regard the conduct of the so-called Democracy of the North, in opposing and vilifying the Government, as transcending in wickedness and treason that of the armed rebels of the South; and that the names of the actors therein, deserve to be inscribed on the scroll of treason, lower only, than those of Burr and Arnold. We regard the armed, open enemy of his country as more honest, more worthy of respect, than the secret, cowardly poltroon, who, under the name of Democrat, conceals his treasonable designs, and his sympathies with Jeff. Davis and his colleagues."

REVIVAL AT HANNIBAL.

At the request of Rev. J. M. Sturtevant, Jr., pastor of the Cong. Church, at Hannibal, Mo., Rev. J. W. Fox, our missionary at large, in Kansas, went to Hannibal, about the 1st of Feb., to aid him in

a special religious effort among his people.

He writes from Hannibal, March 2,

I am still here, but expect to start for home to-morrow. I have been aiding Rev. J. M. Sturtevant, Jr., in a most precious work. He had held his meeting one week, when I arrived, (31st of Jan.,) and the spirit of the Lord was manifestly at work among the people. His custom had been to ask people interested, to tarry after the public service, for conversation and prayer. We kept this up, and added to it an inquiry meeting, after a short time. Daily visiting, from house to house, tended to deepen the work and give direction to it.

His congregation is made up of Railroad men, mostly, and many of them have praying parents, back East. In this precious work of the Holy Spirit, many married persons have been sharers. Of over 100 who have tarried for religious conversation and prayer, the largest number were heads of families. Fifty or more, hope they have submitted to Christ, as their Savior, and thirty-three of them were, yesterday, propounded for admission to the church. Three have united with other churches. A number more will unite with the Cong. Church, at the next Communion.

The work has been very interesting. There has been no rush of excitement, but deep solemnity has pervaded the community, their convictions of sin have been deep, and their consecration to Christ intelligent, we think. I have aimed to show the sinner his sinfulness, and *entire* dependence upon Christ, for pardon and assistance to do the will of God. In this I have been most cordially and effectively aided by Bro. S. and his people. They have entered most heartily and earnestly into the work, and look forward with hope and trust in God.

Last evening, we found new cases of interest in the meeting. I can but believe that the work will go on.

A most precious work has been going

on, for some time, in the North M. E. Church, here. This and the Cong. Church are known as distinctively loyal and true to our Government, and on the right side in the struggle now going on in this State.

I suppose that, two years ago, the people would not have listened to plain and outspoken gospel truth, as they have during this meeting. But, thank the Lord, *the world moves*, and some of us, as we look back, can appreciate it.

This meeting in Mo., although out of Kansas, was one that I could not think it improper to labor in. Genuine revivals, in slave States, are of the Lord, and I am very thankful that I have been able to labor in them. One old member was offended yesterday, with my instructions to converts. But truth against slavery will not be withheld, by me, and Bro. S. sustains me nobly.

VIRGINIA.

FROM MISS. R. W. SMITH.

Gale Farm, near Portsmouth, Feb. 16, 1863.

On Wednesday evening I collected the greater part of my charge, explained to them the object of my coming among them, and inducted evening worship, reading and explaining, as well as I could, a chapter in the Bible. The next day I ascertained what were their most pressing temporal wants, and supplied them, as far as I was able, from a small stock of supplies which had been furnished me by a friend in Philadelphia, an old lady, who had, with enfeebled health, made up almost every article of clothing with her own hands. I gave some of the women yarn and needles, (supplied from the same source,) with which to knit stockings for themselves, and gave others directions with regard to the better management of their work, endeavoring, and I am encouraged to hope, with some success, to incite them to more order and cleanliness in their personal and house arrangements. The men are all busily engaged, during the day, in farming op-

erations, so that I have no chance of teaching them, except in the evening, but I have followed up my plan of reading, singing, &c., with them *all*, every evening. I have an opportunity of seeing the men at their work, from my room windows, and I am most happy to be able to say that I think I never saw men labor more earnestly, or more cheerfully, than they have constantly done.

At present there are no unoccupied rooms in the house, or any place where I can assemble them in a school, but I think there will be, in a few days, and it is my plan, then, to instruct the women and children in books and sewing, whenever I can secure their attendance, during the day, and to have a night school of an hour, for the men.

FROM PALMER LITTS.

Fortress Monroe, March. 9, 1863.

The meetings at Hampton were suspended, a few nights after I last wrote, on account of the landing of a part of the 9th Army corps, yet the good work of the Lord has been going on. I commenced the meeting again, last week. The Lord is with us. Christians are taking a more firm stand for Christ, and are getting away, somewhat, from their superstitious notions in regard to religious feelings. There is so great an outside pressure, it seems, sometimes, quite discouraging. Yet I know that the Lord can work, and no man can hinder. I become more and more delighted with my field of labor, and should the Lord favor me with health, I hope to do some good.

From Miss H. Taylor at Portsmouth.

The school has about two hundred scholars, who appear remarkably orderly and studious, considering the brief time that they have been under instruction. Their cleanly appearance surprises me. All, I think, wear shoes, and the majority are comfortably dressed, and supplied with pocket-handkerchiefs. Some of the scholars show their eagerness to

learn by lingering after the school is dismissed, to ask questions about their lessons. One girl said to me, yesterday, "I am very grateful to you for coming so far to teach us, and I hope I shall learn well." The scholars seem to love the school. A little boy said to me to-day, "School is my home; I would rather be there than anywhere else." The school is in session six hours daily.

There are supposed to be some white Unionists in Portsmouth, but none could be found who were willing to shelter a teacher of the "contrabands." I consider myself fortunate in obtaining a place in a respectable colored family. I have quite a large room comfortably furnished, and think I shall be happy here, in spite of my isolation.

SOUTH CAROLINA.

FROM Mr. JAMES MCCREA.

Beaufort, Jan. 1. 1863.

The clothing, and sewing implements you sent, came very opportunely indeed. I wish you could have witnessed the joy and gratitude manifested by those who received them. Truly the blessings of those who were ready to perish, shall come upon you and all who have so kindly helped to alleviate the distresses of this people.

Our church and Sabbath school continues in a flourishing condition; the attendants evidently increasing in knowledge, as well as numbers. The school has an average attendance of two hundred, and is very interesting in its progress. Bro. McClue is teaching them to sing, and in this, as well as in other knowledge, they will favorably compare with more highly privileged schools in the North. Now the Bibles and Testaments which I brought with me last Spring, are very useful. At first, we found comparatively few who could read, but now, owing to the instruction of the day and Sabbath schools, there are many who can read, and eagerly accept the word of God. Thus, among these poor creatures, who have

so long been deprived of the privilege of reading God's word, some are now able to peruse for themselves, the precious word without fear of an angry master. It is very encouraging to see the eagerness with which they try to learn, that they may be able to read the Bible.

Some of the adults are already able to read *some* in the Testament. None of them knew anything but their letters, when they began, and *some not them*, and they have been learning but about *one month*. How many of our adult population, at the North, could do better? I reckon those who tell us that the African cannot *learn* and *know*, like the whites, are either ignorant of their *real* ability, or are *haters* of their intellectual progress. The wonder is, that having been down-trodden so long, they should *have* and *exhibit* so much mental capacity and energy as they do. They are in earnest to learn. I found one of the men, the other day, studying out his reading lesson, while driving his load of "trash" to the "cottonfield." He was studying while riding upon the cart.

When I call at their rude homes, as I often do, I find them, oftener than any way, with their books, at work to study out their words. Now and then a soldier steps in and reads the Testament to them.

FROM E. S. WILLIAMS.

St. Helena Village, Jan 8, 1863.

The school is flourishing and numbers 140, with an average of 130. They "love to come to school," and very cold days, when we dare not have any, they are sorry. Mrs. Williams teaches two hours in the morning, and Mrs. Clarke, two hours in the afternoon—"Uncle Cyrus" assisting both of them. I go in two or three times a week, to open the school, and drill them in singing, counting, &c. We wish you could see our school. I have preached every Sunday but one, since I came. Gen'l Mitchell well said they were the most interesting audience

he had ever addressed. We have three religious meetings a week. Last week I read to the church full, the account of the escape of the children of Israel from Egyptian bondage. I was amazed at the impression it seemed to make. The remarks the old men made were graphic and eloquent. It made them recount with praise to God, their own escape.

The little church seems like *dream-land* to me almost, when they get stirred up to talk.

Sunday before last, was a great day with us. Gen'l Saxton and staff, Rev. Mr. French, and several ladies from Beaufort, surprised us in our little church, just as we had commenced worship. Mr. French made a stirring speech, and afterwards Judge Stickney, the General, and others, made kind and appropriate remarks. A form of *Renewal of Marriage Vows*, has been prepared for those who have truly been husband and wife, though not married according to our mode. When I had explained the matter to the people, and gave them the chance to be *married in church*, to receive a Bible from the Society, and a neat certificate of Marriage from Gen'l Saxton, the first to spring up was an old school teacher who dragged his bashful wife out with him. A boat-carpenter came next, with a young wife, and next our cook brought her soldier husband. We were assured of the propriety of the step, and of their right to be married, and Mr. French performed the ceremony. Last Sunday, before the sermon, I presented the certificates and Bibles with names and dates recorded, and the people were greatly pleased.

"UNCLE CYRUS."

But my chief motive in writing, is to ask if you can consistently vote some pay to Uncle Cyrus. He has taught seven months gratuitously, and is of great help in the school, every day. The Government has rationed him, and he has, perhaps, had some charitable clothing, but no money. He has but one

child dependent on him; so if you can see fit to vote him some little present for past services, and pledge him three or four dollars per month, you will benefit a useful old man, and help his people, for whom he works with you. The whites here all say he deserves pay, but it remains for the last comer, before he is ashamed of delay, to plead with you, for our good old assistant, "Uncle Cy. White." I should be delighted to present the old man a V. greenback, and pledge him some monthly pay, if you shall so order me.

The Bibles are *very welcome*, and are sought for. Few, however, can read them. I give them to *good people*, (who eagerly seek them,) if they promise to prize them, to make their children read them, and to let others read them. Many have come a good distance for them, and when I go to other places, I take a few along, to give away where they will be valued.

I write names—Marriages—Deaths, and the Society's name, where I am not too hurried, and urge them for their children's sake, to keep the records of Bibles &c., "*as we do North.*"

FROM MISS ANNA A. CARTER.

Lawton Dist. Hilton Head, Jan. 22, 1863.

The island contains thirteen plantations, including the one now occupied by the extensive military post known as Hilton Head, containing Fort Walker. There are nine plantations upon which there is no teaching.

We* are located ten miles from the Fort, and two from Braddock's Point, the western extremity of the island. Braddock's Point is occupied by the Baynard plantation, and is the only place on the island which looks like a gentleman's residence. It is the birthplace of John C. Calhoun.

We have now had more than a hundred pupils under instruction. We retain them nearly all. Our present plan is to

teach as many children as we can gather in a morning school, going into the cabins in the afternoon to instruct adults. We have lately commenced visiting the Baynard and Pope plantations, on Saturday, one to each. These visits promise to pay well. We gave books to those who seemed prepared to use them, and upon our second visit, found that the interest had been kept up, and progress made.

I have never had pupils learn the alphabet more easily. Their imperfect syntax and pronunciation, and limited vocabulary, will probably be some hindrance, as they advance. On this account, books prepared especially for them, are desirable, as many subjects and objects familiar to the youngest of northern pupils, are unknown to these. The opportunity of these people, to learn the language and customs of civilized society, and even to acquire the simplest domestic arts, has been meagre in the extreme. The proprietors spent very little time on the island, so that the slaves were nearly isolated from educated people. And whatever may be said of house servants in the towns, work has here been the order of the day. They were left to the mercy of the overseers, the tenure and profits of whose situation depended on the value of the crop they could bring into market. We hear their bell before dawn, calling to their morning "praise meeting" [prayer meeting.] But this dearly prized luxury was formerly often interfered with by the "driver's horn," at that early hour, and as a rule, work continued as long as light lasted. When home from work, hunger and weariness strove for the mastery. Such a thing as a family meal is almost unknown among them. They were obliged to collect their fuel from the woods on Sunday.

Some of the most thrilling eloquence I ever heard, has been from the lips of some of these people, when describing the bitterness and degradation of the bondage from which they have been delivered, ("by no man,") mingled with

*Miss Kellogg and Miss Carter.

ejaculations, and praise to their Deliverer.

Their devotion in matters of religion, is calculated to excite the emulation of every christian. But whether their piety is less practical than that of more enlightened christians, is not easy to decide from a superficial observation. Their faults are less covered up by conventionalities than in polite society. Profanity is certainly less heard among them than in any community I have known. And if there is more purloining among them, than among the educated, there is certainly less counterfeiting and defaulting. Their peculiar faults are directly traceable to their peculiar education, as any candid person must see.

FROM REV. A. ROOT.

Beaufort, March 6, 1863.

Last Sabbath I baptised a colored young woman, named Patient Washington, belonging to a neighboring plantation. Her Deacon and one brother and sister in the Methodist Church, came with her. They seemed to be persons, fully equal to the average of colored people, in "good sense" and consistent piety. I examined the young woman publicly, before my little congregation, as to her religious experience and hopes, in the plainest language I could use: such as she could not fail to understand. In this way, I went through with the fundamental doctrines, till my own heart felt that Christ had taught her the elements of salvation, and had made the Holy Ghost, her guide from sin to holiness. She gave good evidence of a real knowledge and a hearty appreciation of "Christ and him crucified." She seemed to be one of those, who are "kept by the power of God, through faith unto salvation."

Next Sabbath, I expect another from the same community, to come, and let the work of God upon her heart be symbolized by its outward expression by baptism. The one who was baptized, last Sabbath, expects to bring an infant child, to give that also to Jesus, as last sabbath, she gave herself. Thus you see, the Great God of the Covenant, does not forget his colored children; he is their Father, as well as ours: neither does "the Great Shepherd of the sheep," disdain to gather the black "lambs, in his arms, and carry them in his bosom." What an impressive evidence is this, to us christians, of the *unity* of the race; that in the matter of salvation, God in

Christ, hath put no difference between the white and the black, but having redeemed them both, by one precious blood, gathers them, both black and white, into one common fold; and fore-ordains them to one common Heaven.

When I see and feel how tenderly Jesus cares for his colored children, and how carefully he gathers from among them the "jewels" of *his grace*, I cannot fail to be most profoundly sensible, of the *hellishness of slavery!* the children of *Jesus*, the menial chattels of licentious and brutal men!! "The heirs of God, and the joint heirs with Christ," "have no rights which the *white* man is bound to respect!" *What a doctrine!* Need we other evidence than this, of a personal Devil; and that he lives most profoundly in some men, of our time, and *rules* them most perfectly? Well, my dear Brother, I believe the time is coming, and now is, when "by terrible things in righteousness," God will teach *this* nation and all nations, that the beings which bear *His Own* image and superscription, are no *chattels*; and have not only *earthly*, but *immortal* rights, which, by the authority of *Jehovah*, men are "bound to respect." Woe to the men who would crowd away the Hand of the Almighty, and deny to *them*, the right to *Christ*, and the right to *themselves!* Better for these men, if they had never been born!

FROM MRS. MARY F. ROOT.

Beaufort, S.C. Feb. 1, 1863.

I am delighted with the work. I find the colored people pleasant to deal with, and very grateful for instruction. My school includes the children on the plantations. A pretty class of little boys and girls they are too, *though* their heads are woolly, and their faces more or less dark. I don't see the difference between them and so many white children in school, except that the older ones learn faster, because they try so earnestly.

They are wide enough awake, I assure you. You would like to look in upon my little school, in the morning, as they fold their hands and repeat "Our Father" with me, or as they stand up in a long row reading from some large cards hung around the room, each one eager to tell the word or letter first. I teach the children only in the forenoon; and when the sun is getting low, an hour perhaps, before dark, several of the grown people come in to read. They came first without invitation, and begged me to tell them just two or three words.

I assured them I would like to have them come often, and now, every day, after they have finished their tasks in the field, (they are now preparing the ground for the cotton,) all the men and women on the place, except some quite old, are gathered round me spelling out their lessons, then at home in their little cabins, they pore over the lesson by their firelight, and the next day can generally read it, and have a new one. I am astonished really, to see the progress they make, I had supposed teaching the grown people would amount to little. Several know the alphabet, and now these are getting to read a verse now and then, in the Bible. To be able to read the Bible for themselves, is the greatest inducement one could offer them for effort. How surprised and happy they were when I took two or three Testaments into the class one evening, and told them I thought some of them could read a little in that good Book, and pointing out an easy passage, let them for the first time, learn directly from the written word, some of the teachings of Jesus.

One of the first days of school, after I had shown one of the women a few new words, I heard her say as she passed out, "Now I am going home, and pray the Lord to open my senses so that I can understand this lesson, for I can't see how it is now."

Yesterday I remarked to my housemaid that Hazel had a very good lesson that day. "O yes maam, he say he been praying a great deal about that same lesson, for he find it so uncommon hard." Who shall say that Hazel's prayer and good lesson had no connection save in his own mind. One day Martha said to me, "I can't get on so fast as Harriet and Delia does. I fret so for my husband," "Where is your husband?" "On the Main, mem; I pray all the time that he should get free, and sometimes I get reconciled, and then I fret again." Poor woman—will she indeed see her prayers answered, and will these others see their children, who are with the rebels. In one case, a young man and his wife have a little child but five or six years of age, "on the Main." Prayer means a great deal to these poor people. "Jesus in the heart," comforts them. Their simple faith may well reprove many a more learned one. It is a privilege to help instruct these people, and I do not think the benefit received is to be all on their part, by any means.

LITTLE BESSIE AND HER BIBLE.

Little Bessie was the only daughter of poor parents. Her mother was a hard working woman, and did all she could towards making her home comfortable and happy; but her father was idle and intemperate.

When little Bessie was six years old, she began to attend the Sabbath school. She was a bright, attentive child; and as soon as she was able to read the fifth chapter of Matthew correctly, without spelling a word, her teacher, Miss Alice, gave her a little red-covered Bible, with her name printed in gilt letters upon the back. A very proud and happy child was she when she went home from Sunday school, and exhibited her treasure to her mother; and from that time she never failed to commit a verse to memory every day. When Bessie was eight years old, she was taken very ill. The doctor came to see her, but as he saw her flushed cheek and parched lips, and took her little wrist in his hand, he shook his head.

"Do you think I shall get well?" asked little Bessie, looking up into his face with her great black eyes.

"I hope so," replied the doctor.

"But do you think I shall?" persisted Bessie. "I shan't be afraid to die, and go to heaven, where Jesus is."

"I cannot tell, my little girl," replied the doctor; "God will take care of you."

"Yes, he will," said Bessie softly; and after that she became delirious, so that she did not know even her mother, or her Sunday school teacher, or her father, who sat by her beside, watching her from morning to night. He was quite sober now, for he loved his little girl dearly, and he was afraid God was going to take her away from him.

One night she had her reason again, and knew them all, calling each one by name. Miss Alice stood very near her.

"Am I going to die, Miss Alice?" was the first question she asked.

"I think you are, my dear," replied her teacher. "Are you willing to die?"

"Oh, yes!" said Bessie, smiling sweetly, "I am glad; I love Jesus, and I want to go to Heaven. But, Miss Alice, when I go, I want you to put my little Bible in my hands. God will let me carry it to heaven, I guess, because I am so little. Then when Jesus says 'Suffer little children to come unto me,' I can turn right to the place, and I know He will be glad I learned it while I was down here. Will you, Miss Alice?"

"Yes, my darling," said Miss Alice. "You shall have it in your hands."

Bessie's father, sitting beside her, burst into tears, for it almost broke his heart to think that she was going to leave him.

"Shan't I see you again, my little girl?" he sobbed out at length.

"If you will love the dear Savior, father, you will go to heaven," she whispered, put-

ting her weak little hand in his. "Won't you love him?" I shall want you and mother to be there."

"I don't know what to do—I don't know how to find the way," cried the poor unfortunate man.

Then little Bessie's face brightened, and she beckoned Miss Alice near.

"Don't put my Bible in my hands, when I go," she said, "I want father to have it, and when I get to heaven, I will tell Jesus that I left my Bible to show father and mother how to find the way. Be sure you come, father; —be sure—you—come!"

These words were the last that little Bessie spoke.

Her father and mother wept over her coffin, and held her little Bible in their clasped hands. They never forgot her dying charge, and that precious book was read and studied by them both, until they gave their hearts to Christ, and learnt the way to heaven.

MARY S. PEAKE, the colored Teacher at Fortress Monroe. By Rev. Lewis C. Lockwood, first missionary to the Freedmen at Fortress Monroe. With an Appendix. Published by the American Tract Society, Boston.

This is a memoir of our first missionary teacher among the "freedmen." Mrs. Peake was a colored woman, of rare excellence of character, a Christian of no ordinary type, as all will testify who knew her. The book contains a fine engraving of Mrs. Peake, and another of her only daughter, Daisy. She labored beyond her strength for the good of the young, and died in the triumphs of faith, Feb. 22, 1862.

The appendix contains a brief account of our Mission at Fortress Monroe. We cordially commend this little memoir to our friends. It can be had at the Depository of the American Tract Society, Boston, Mass., or of J. G. Boughton, Bible House, New York, or of W. E. Whiting, 61 John St., New York. The retail price, bound in cloth is 25 cents; in paper covers 15 cents.

PARTICULAR NOTICE.

It is requested that all letters containing money or drafts, for the American Missionary Association, or that relate to its business matters, be addressed to the Assistant Treasurer, WILLIAM E. WHITING, 61 JOHN ST., NEW YORK; although it will be prudent to omit the words "Assistant Treasurer," lest rogues intercept the remittances.

This request is made, among other reasons, because the undersigned, being the Assignee of an estate, it is important to be able to distinguish, before opening the letters, to what department of his labor they belong.

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LEWIS TAPPAN, *Treasurer.*

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